

Bible League Series No. 4



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Toronto, Ont.
1908

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Foundation Truths

of the

Word of God

Being an Address delivered by the

Hon. William Jennings Bryan

in

Convocation Hall, Toronto

February 11, 1908

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Toronto :

L. S. Haines, Printer,
486 Yonge St.

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1968

PREFATORY NOTE

The following pamphlet, published by the Toronto Branch of the Bible League of North America, contains a full report of the great address delivered by the Hon. William Jennings Bryan, under the auspices of the Y.M.C.A. of University College, Toronto. The subject was announced as the "PRINCE OF PEACE"; but Mr. Bryan in his oration discussed four great fundamental principles of Christianity: Creation, Miracles, The Atonement, and The Fact and Influence of Christ as the Prince of Peace. The matter has been carefully prepared for the press from the reports of the Toronto newspapers, supplemented by additional notes, kindly furnished by Mr. Bryan's son and secretary.

Foundation Truths of the Word of God

HON. WILLIAM JENNINGS BRYAN

WHEN I prepared this address it was for one purpose, and for one purpose only; it was to reach the young men and to shame them out of the conceit that it is smart to be skeptical. The most dangerous period in a young man's life is when he is at college—the time he thinks he knows more than he ever does know. Possibly you have heard of me through my connection with the politics of my country, and I am still interested in the science of government, but I am more interested in the religion of Jesus Christ. Government touches only a part of life, religion touches all of life. Government touches that part of existence which we spend on earth; religion touches the infinite circle of which our present life is only a very small arc. I enjoy making political speeches and I sometimes indulge in that pastime, but I commenced speaking in a

church six years before I went on the stump, and I expect to be in the church after I am out of politics. I am not a theologian, and I have no time for creeds. I joined the church when I was fourteen, too young to know or understand about creeds. When I was old enough to understand I did not have time to bother looking up creeds. I do not care about creeds. I do not bother with things which separate churches. I only care for the fundamental thing which bind churches together. My father was a Baptist. My mother was a Methodist. I joined the Cumberland Presbyterian Church when away at school. My wife was a Methodist, but she joined my church after our marriage. I attend Presbyterian churches, but if there are no Presbyterian Churches in places I visit, it makes no difference; I go to some other church. There are some persons who think it a sign of larger intelligence to scoff at all creeds and refuse to go to church. I think there is something offensive in the word "liberal" as it is sometimes applied to those who think themselves broader than the Christian. Some are even more liberal in their views than the churches. Whenever I write a religious editorial in my paper, I am sure to receive a letter from some subscriber telling

me that I cling too much to the old superstition, and that I ought to be progressive. Tolstoi was right when he said, "Religion is not superstition, and does not rest on fear"; but it does rest on man's consciousness of his finiteness amid an infinite universe. With Tolstoi I hold that morality is the outward manifestation of an interior revelation and life. I will not reject the blessings of religion because there are some things in the Bible I cannot understand. I think I can grasp the fundamental truths that underlie the religion of the Bible. But if you ask me, Do I understand everything in the Bible? I tell you frankly "No." If we live up to the things we do understand, we will be kept so busy we will have no time to worry about the things we do not understand. If a man refuses to eat anything unless he understands the mystery of growth, he will soon die of starvation. But mystery does not trouble us in the dining-room, it is only in the church.

1. I passed through a period of skepticism when I was in college; the *Theories* of the scientists *Concerning the Creation* confused me. First we had the Nebular Hypothesis, as it is called, which teaches that all the planets composing the solar system once existed in the form of an immense cloudy

mass. This revolved on its own axis, and began gradually to cool and contract, throwing off zones or rings, which in turn began to revolve independently, and also to contract until planets of gaseous matter were formed, which in time became solid. But this left the origin of matter unaccounted for. Whence came the aqueous vapor and whence came the living germs of plants and animals? Then we had the Darwinian theory of development. Now if any man can find pleasure or pride in tracing his ancestors back to the monkey, I would not rob him of the satisfaction and comfort he can get from that belief; but I will not allow him to connect my family tree to that of the evolutionists without my protest. Man has a body and therefore he possesses some of the physical characteristics of the beast, but he has mind and soul as well as body; and I object to his origin being traced on one-third of his being, and that the lowest third. The ape is still an ape, while man in the same period of time has gone through all the complexities of civilization. Though man shares many things with the brute, he has more characteristics that he shares with God alone. He is a religious being, whether he is seeking satisfaction by dipping in the waters of the Ganges, or wor-

shipping with his face to the sun, or lifting his heart to God.

It is as easy for me to assume and believe that "God created man in His own image," as to believe that millions of years ago He created the germ of life, and then left it to work its way through space. For if you can chase the germ of life off this planet and get it out into space, you can make any guess you like for the rest of the way, and no one can contradict you. So as I examined these and other theories I found that they all begin with an assumption. The materialist assumes matter and force as pre-existing, and he assumes force working on matter. and upon these assumptions he builds a solar system. I have a right to assume as well as he, and I prefer to assume a Designer back of the design—a Creator back of creation. No matter how long drawn-out the period of creation, so long as God stands behind it, my faith in Jehovah cannot be shaken. In Genesis it is said that "in the beginning God created the heaven and the earth," and I shall stand on that proposition until some one presents a theory of creation that gives a more reasonable beginning.

2. The *Miracles* disturbed me, and I am inclined to think that the miracle is the test

question with the Christian. Christ cannot be separated from the miraculous; His birth, His ministry, and His resurrection, all involve the miraculous, and the change which His religion works in the human heart is a continuing miracle. Eliminate the miracles, and Christ becomes merely a human being and His gospel is stripped of divine authority.

The miracle raises two questions, Can God perform a miracle? and, Would He want to do it? The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—that is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate acquaintance with God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one, merely because I do not know how or why He does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and

that mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder-working electricity? For ages man had known the lightning, but only to fear it; now, this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space; and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The sinless conception of Jesus by the Virgin is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of His laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed. If my puny

arm, in holding up this glass of water. is strong enough to suspend the law of gravitation, I will not set limits to the power of God.

Science has taught us so many things that we are tempted to conclude that we know everything; but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history have passed, and yet men know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and then this body will become a mass of lifeless clay. What is it that having we live, and having not, we are as the clod? We know not, and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

Until you can explain the mystery of the

watermelon, do not be too sure what God can do, or how He will work. I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and weighed them, and found that it would require some five thousand seeds to weigh a pound. And then I applied mathematics to a forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a thin stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each capable of continuing the work of reproduction. I cannot explain the watermelon, but I eat and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a Divine Hand fed a multitude with a few loaves and fishes, when I see hundreds of millions fed every year by a Hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time; shall we deny the power of the Creator to eliminate

the element of time, when we have gone so far in eliminating the element of space?

3. Those who question the miracle also question the *Theory of Atonement*. They assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the first child is born for twenty-five or thirty years the mother's time is devoted to her offspring; she sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation—each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for

posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well-established is this doctrine, that we do not regard any one as great unless he recognizes how important his life is in comparison with the problems with which he is connected.

The seeming paradox of Christ: "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it," has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives; but those who give themselves for the advancement of things greater than themselves, find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said: "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart. And this can be demonstrated, not only by theory but by

experience; for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart of man.

4. But if I were going to present an argument in favor of the Divinity of Christ, I would not begin with Miracles or a Theory of Atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived, he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man conscious of his own imperfections and grieved over his shortcomings finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ a stimulus to greater effort and higher living he is indeed a follower; if, on the other hand, he resents the

reproof which the purity of Christ offers, he is likely to question the Divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ was the very personification of humility.

The most difficult of all virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has ever been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness and in that incomparable prayer which he left as a model for our petitions, He measures our forgiveness by our willingness to forgive. He not only taught forgiveness, but He exemplified His teachings in His life. When those who persecuted Him brought Him to the most disgraceful of all deaths, His spirit of for-

givenness rose above His sufferings and He prayed, "Father, forgive them, for they know not what they do."

But love is the foundation of Christ's creed. The world had known love before; parents had loved children, and children parents; husband had loved wife, and wife husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps. Love is the greatest thing in the world, and when Christ built the Christian religion upon that, He built His house upon a rock.

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter's shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few

brief months, and He was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied and His followers persecuted; and yet from this beginning His religion has spread until millions take His name with reverence upon their lips, and thousands have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? "What then is Christ?" It is easier to believe Him Divine than to explain in any other way what He said and did and was. In no other possible way can you explain "The Christ of History."

I was thinking a few years ago of the Christmas which was approaching, and of Him in whose honor the day is celebrated. I recalled the message, "Peace on earth, good will to men;" and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as "the Prince of Peace." To reinforce my memory I re-read the prophecy and found immediately following the verse, which I had forgotten—a verse which declares that of the increase of His government and of peace there shall be no end, for, adds Isaiah, "He shall judge His people with justice and with judgment." Thinking of

the prophecy I have selected some of the reasons which lead me to believe that Christ has fully earned the title, "The Prince of Peace," and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart and His teachings when applied will bring peace between man and man.

All the world is in search of peace; every heart that ever beat has sought peace and many have been the methods employed to find it. Some have thought to purchase it with riches, and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others, and the last half, trying to keep others from getting their money, and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in

this country than the increasing tendency to scrutinize the methods of money-making.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought, vain thought! to find peace in political prominence; but whether office comes by birth as in monarchies, or by election as in republics, it does not satisfy a selfish ambition. I am glad that our heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it; but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown strong in the faith, I need not speak of the comfort to be found in the belief in an overruling Providence. The Bible is full of assurances that our lives are precious in the sight of God, and poets have taken up the theme and woven it

into immortal verses. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant, in the "Ode to a Waterfowl." After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

"Thou art gone; the abyss of heaven
Hath swallowed up thy form, but on my
heart

Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

"He who, from zone to zone,
Guides through the boundless sky thy cer-
tain flight,

In the long way that I must tread alone,
Will lead my steps aright."

He has brought peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong; but preach not this doctrine to the mother who stands by

the death-bed of her babe, or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness, and found that he had expressed himself about as follows: "I do not say there is no God, I simply do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one can find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth into a new life, will He leave neglected in the earth the soul of man, made in the image of His Creator? If He stoops to give to the

rose bush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live to-day! I am sure that, as the grain of wheat contains within an invisible germ which can discard its body and build a new one from earth and air, so this body contains a soul which can clothe itself anew when this poor frame crumbles into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really expects to meet again, and live eternally with those whom he knows to-day, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved; but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever

in the company of the person wronged, and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men, and thus in laying the foundation for peace.

Christ has given us a measure of greatness which eliminates conflicts. When His disciples disputed among themselves as to which should be greatest in the Kingdom of Heaven, He rebuked them and said, "Let him who would be chiefest among you be servant of all." Service is the measure of greatness; it always has been true, it is true to-day, and it always will be true, that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of every life! Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other: there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world: there will be peace when our endeavor is to put as much as possible into the world. Society will have taken an immeasurable step toward peace, when it estimates a citizen by his output rather than by his

income, and gives the crown of its approval to the one who makes the largest contribution to the welfare of all

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians ever. In all the history of the human race, but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it and they do not like it. This makes him angry, and seizing a club he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge, and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—"Be not overcome of evil, but overcome evil with good." And there is no other way of overcoming evil. I am not much of a farmer, and I get more credit for my farming than I deserve. But I am farmer enough to know that if I cut down weeds they will spring up again; but if I plant something there which

has more vitality than the weeds, I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about His plan of propagating good, Christ went into detail and laid emphasis upon the value of example—"so live that others seeing your good works may glorify your Father which is in heaven." There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed; but no one can answer a Christian life—it is the unanswerable argument. The gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever framed. It is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate to man's duty toward his fellows and joined upon us the rule, "Thou shalt love thy neighbor as thyself," He presented a

plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient, and the reconciliation which it effects is a permanent one.

If I were to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems: the question of capital and labor and the question of the settlement of these great problems in the accumulation of wealth. My faith in the future rests upon the belief that Christ's teachings are being more studied to-day than ever before, and that with this larger study will come an application of those teachings to the everyday life of the world. In former times men read that Christ came to "bring life and immortality to light," and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good.

But this Prince of Peace promises not only peace but strength. Some have thought

His teachings fit only for the weak and the timid, and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the triumph of his cause. What matters it whether he shares in the victory? If every word spoken in behalf of truth has its influence, and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God "can chase a thousand and two can put ten thousand to flight." I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the Roman Emperor, and the faith in which they died was triumphant o'er all that land. It

is said that those who went to mock at their sufferings returned asking themselves, What is it that can enter into the heart of man and make him die as these die? They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the Church if the early Christians had had as little faith as many of our Christians now have? And on the other hand, if the Christians of to-day had the faith of the martyrs, how long would it be before the fulfilment of the prophecy that every knee shall bow and every tongue confess? Our faith should be even stronger than the faith of those who died two thousand years ago, for we see our religion spreading and supplanting the philosophies of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

“Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel, till this dull form decay,

And life's last shade be brightened by thy
ray,
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming
glow."

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The following recent statement by Mr. Bryan in regard to the preaching required at the present day will form a fitting close to this great lecture:

"I desire my minister to preach every Sunday the simple gospel. The 'old, old story' never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, His gospel, and the inspiration of the Bible from a careful reading of that Book of books, and it will not make me a better Christian or profit my spiritual life, to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures.

Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality and good citizenship, is to bring men into the Church. In a word, I want my minister to emphasize in his life-work the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.' "

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